

USANAS and the gods have therefore
honoured you
both.

9. May your steeds bring you both,
INDRA and
KiriSA, riding in one chariot, to the
worshipper :¹ you
have expelled him (SUSHNA) from the
waters, from
his proper abode: you have driven the
glooms (of
ignorance) from the heart of the affluent
(adorer).

10. The sage AVASYD has obtained docile
horses,
endowed (with the speed) of the wind:
all thine
adorers, I&DRA, in this world, thy friends,
augment
thy vigour by their praises.

11. He, (INDRA), has formerly arrested in
battle the
rapid chariot of the sun: ETASA has borne
away the
wheel,² and (with it INDRA) demolishes
(his foes):
may he, giving us precedence, be
propitiated by our
rite.

12. INDRA, oh people, has come to see you,
wishing
to behold his friend the offerer of the
libation: let
the creaking stones, for whose rotation
the priests
hasten, supply the altar.

13. Immortal (!NDRA), let not the
mortals who
are wishing, anxiously wishing for thee, fall
into sin:
be indeed pleased with the sacrificers,
and grant
vigour to those men amongst whom may we
be (espe-
cially) thine.

stfMA xvin. (xxxn.)

The deity is the same; the *Riahi* is G!TU ; the
metre *Tri\$ktubk*.

1. Thou, INDRA, hast rent the cloud
asunder, thou

¹ *Karne vahantu: karna* is explained *rtotri*,
praiser, *stotrdni*
karoti, or *yajamifrw*, the institutor or maker of
the rite.

³ *Bharachchakram Etafah: according to the*

comment;

Etatah is put for *Etataya*, he, *Indra*, has taken
the wheel for

Etasa: see vol. i. p. 329.